(*Continued from First Page.*)

how will you send peace into that community? Let all unite upon the things on which they are agreed, and let them tolerate one another for the rest. Each has perfect right, as between man and man, to his own opinion and his own course of conduct, provided he does not infringe upon the rights of others. Let each treat the others in such a way, as in an exchange of circumstances, he would wish them to treat him. This will bring harmony, and a noble spirit of humanity and Christian forbearance into that community and at the same time there will remain the spirit of activity and mutual improvement.

Sunday School Column.

The Sunday School Service,

Second Quarter, April 13th, 1884.

Paul at Ephesus, Acts 19 : 8—20. Time : A. D. 54—57.

A. D. GNAGEY.

GOLDEN TEXT : And many that believed came and confessed, and showed their deeds.—Acts 19 : 18.

Introduction : In our last lesson we left Paul at Ephesus. When he returned from Jerusalem, where he had gone to keep the feast (ch. 18 : 21), he found twelve disciples at Ephesus, who had been instructed by Apollos. Paul soon detected a grave error in the teaching of this Alexandrian ; neither he nor his disciples were wanting in religious faith or earnestness, but only in necessary instruction. After properly instructing these disciples, Paul turned his attention to the unconverted at Ephesus. His preaching developed opposition of some of the Jews, and the powers of evil were arrayed against the powers of good—a conflict between the servants of Jesus Christ and the powers of darkness, in which the servants of Christ triumphed.

Verse 8. The Gospel was first to be preached to the Jews. At Philippi Paul went to the riverside, because Jews met there to worship. In the cities he entered the synagogues and "disputed," that is reasoned with them, and persuading them concerning the things of the kingdom of God. The infidel says the christian clergy dethrone reason. Not so. Christianity stands the test of reason. By his profound reasoning Paul was able to *persuade* many of the Jews that Jesus was indeed the Christ, the Messiah prophesied in the Old Testament. This should be the order of every christian minister, first *convince*, make clear to the intellect, make people see the true, then persuade them to accept and do the right.—*Verse 9.* Some of that same congregation, who were so eager to have Paul return, now disbelieved and were hardened. They "spake evil of that way," that is of Jesus, who had called himself the "way, the truth, and the life." Paul's testimony concerning Christ was clear. The Jews were convinced of its truthfulness, but they closed their ears against light and knowledge. This hardens any man's heart. So unreasonable were they, that Paul with his company of believers and all who would hear him, separated from them. There is no use in spending time on those who will not listen to reason. If Paul had been of the modern stripe, he would have quit preaching. "It gives offense," he might have said. But no. He enters the school of Tyrannus—a teacher of rhetoric and philosophy. It was probably a lecture hall. So Paul, like some of our brethren, deprived of the use of the house erected for worship, preached in school houses.—*Verse 10.* In all, Paul labored about three years at Ephesus. It was probably during this time that he established some of the churches spoken of in Revelations. "All that dwelt in Asia," means that portion of which Ephesus was the capital. This city was made the centre of Paul's labors. It was the capital of "civilization, idolatry, and corruption of the richest province of the Roman empire—as the scene of a signal conflict between the kingdom of Satan and the kingdom of light." An old bishop was asked why the Dunkard's have no churches in large cities. Too much pride there, he answered. Paul did not think so ; he could not have selected a more wicked city than Ephesus. Here was the magnificent temple o Diana—one of the seven wonders of the wo ld,—flooded with heathen superstition and enthusiasm ; sorcery and magic were practiced by philosophers, learned men and vagabonds, as a means of gain. Here Paul made his home for nearly three years. Perhaps he took the advice given to a young minister who asked where he should go to preach. He was told to go where there is most sin. He went to Brooklyn, and is there yet. Cincinnati might be suggested just now.—*Verses 11—12.* So wicked was the city, that God wrought *special*, not only ordinary, miracles, by the hand of Paul, to convince them of the power of God.—*Verse 13.* These vagabond exorcists no doubt heard Paul use the name of Jesus in casting out evil spirits, and observed that this was the secret of his success, hoped by aping him in it, they too could cast out devils.—*Verse 14-16.* A single case is here given. Sceva, chief priest, perhaps of one of the twenty-four courts. Their wickedness was entirely defeated. The evil spirit recognized Jesus and Paul, but on the impostors he leaped with fury, exposing their shameful failure to the public gaze. Here we have an acknowledgement from the devils themselves of the divine authority of Jesus. It was not the first time however. During his life on earth, demons acknowledged him to be "the Son of the most high God." At Philippi, the evil spirit cried, "These men are the servants of the most high God," &c.; and so here at Ephesus, a foul spirit said, "Jesus I know," that is, Him I recognize and fear. So will every one who blasphemes the name of the Lord, some day acknowledge his divinity and the justice of his sentence. Every knee shall bow.—*Verse 17—20.* The effect of this signal proof of Paul's power over the world of spirits, was marvelous. Fear fell on all men and the name of Jesus Christ was greatly magnified. Its superiority was exhibited in a striking manner. Among those who had already believed were some who were slow to give up their superstitious notions, and abandon their magic arts. These now came and confessed and showed their deeds. But they did more than this, they added sacrifice to their confession, burning piles of books, "containing the formulae of magic ;" and with the burning of these books their means and hopes of gain were also burned, thus greatly adding to the sacrifice. The books were valued at $10,000. Truly this was a personal sacrifice, worthy the imitation of all christians. How few under the light of the 19th century are willing to make such sacrifices, renounce their arts and trickery and dishonest gain. Every city in this land of ours should have a fire, if not several, like that of Ephesus. Fictitious literature, annual meeting minutes, &c., is taking the place of the pure word of God, the minds of the young are poisoned and every taste for the perusal of good and useful books destroyed. Let there be such a sacrifice *now*, and Christianity will take a new shape in our cities and the morality of society elevated.

Truths and Lessons.

1. The preaching of the gospel stirs up opposition.
2. God will protect his servants and enable them to over come his enemies.
3. All will some day acknowledge the justice of the Almighty.
4. The gospel of Jesus is able to save the most wicked and degraded.
5. We must show our faith by acts and deeds.
6. Sacrifice must follow every confession.
7. The true sacrifice is "a broken spirit and a contrite heart."

To the Teacher. This narrative presents many truths and important lessons. Aim to bring out the most important. Do not burden the minds of the pupil with all that is contained in this lesson ; make clear that which you do teach. Read, study, prepare, pray.

Minister's Topics : 1. Power of the Gospel. 2. Jesus came to save sinners. 3. Works must follow faith. 4. The true sacrifice.

GOOD SERMONS.

A sermon is too often like Hodge's horse. It is overdone with brasses and bells, harness and harmony; but there is no real strength in it, no life and vigor. It is fine but not forcible. Now, it strikes everybody that the trappings of a poor half-starved horse look like mockery. You cannot plow fields with ribbons and bells; you want muscle and sinew. And so there is no moving men's hearts with pretty phrases and musical nothings. What is needed is thought, truth, sound doctrine and the spirit of God. Young men are apt to think less of what to say than of how to say it; but our advice is, think of both in due proportion. Set the matter before the manner. Get the horse first, and get a good one, and then harness him. Give the people the grand old gospel, and plenty of it, and they will not much mind the way in which you bring it forth. A good horse should be well harnessed, and divine truth should be fitly spoken. The mischief is that some appear to think that the harness makes the horse, and that a fine style is the main thing in a sermon. Churches and chapels would not so often be empty if ministers would take heed what they preach as well as how they preach.—*Spurgeon.*

Perfection is attained by slow degrees; she requires the hand of time.

A slender acquaintance with the world must convince every man that actions, not words, are the true criterion of the attachment of friends; and that the most liberal professions of good-will are very far from being the surest marks of it.

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Walkerton	11 07	7 47		
Milford Junction	P. M. 12 13	8 54		
Auburn Junction	1 52	10 23		
Fostoria	5 0[illegible]	A. M. 1 07		
Sandusky Arrive	*8 [illegible]			
Sandusky Leave	4 0[illegible]			
Chicago Junction	6 35	2 55	9 15	
Shelby Junction	7 08	2 50	9 48	a. m.
Mansfield	7 35	3 11	10 15	5 15
Bellville	8 07		10 49	5 45
Mt. Vernon Arrive	8 52	4 12	P. M. 11 36	6 39
Newark Arrive	9 50	5 05	12 55	7 15
Columbus Arrive		8 40	2 40	8 40
Columbus Leave	8 20	3 30	11 40	9 00
Somerset Arrive				
Junction City				
Mansfield	7 35	3 11	10 15	5 15
Newark Leave	9 50	5 05		
Zanesville Arrive	10 36	5 55	2 53	7 49
Zanesville Leave	A. M.			
Cambridge	11 26	6 39	2 50	8 50
Barnesville	12 20	7 29	3 55	a. m. 7 10
Bellaire	1 19	8 20	4 50	8 25
Wheeling Arrive	3 05	10 05	6 40	9 50
Wheeling, Leave	2 05	9 00	5 30	
Cumberland Arrive	9 50	4 37	1 36	
	P. M.	P. M.	a. m.	
Washington	2 25	9 42	6 20	
Baltimore	5 35	11 10	7 30	
	a. m		P. M.	
Philadelphia	7 40	3 40	12 45	
New York	10 35	6 50	3 50	

WEST BOUND.	No. 2.	No. 4.	No. 6.	No. 8.	No 12.
Leave	P. M.	P. M.	N'GT		
New York	1 00	7 00	12 00		
Philadelphia	4 00	10 00	A. M. 3 45		
		A. M.			
Baltimore	9 00	2 00	9 00		
Washington	10 10	3 05	10 15		
		P. M.		A. M.	P. M.
Wheeling, city time,	9 40	3 00	11 35		
Bellaire	9 35	3 00	11 27		
			A. M.		
Barnesville	10 57	4 10	1 00	10 31	6 04
Cambridge	11 51	5 09	1 58	11 30	7 05
Zanesville Arrive	P. M.				
Zanesville Leave	12 51	6 15	2 59	6 25	
Newark Arrive	1 20	6 40	3 25		
Columbus	2 40	8 30	4 50		
Shawnee Leave					
Junction City					
Somerset					
Columbus Leave	12 10	5 0	2 55	5 00	
Newark	1 40	7 05	3 40	6 15	
Mt. Vernon	3 36	8 02	4 32	7 26	
Mansfield	4 03	9 29	5 58	8 40	
Shelby Junction	4 27	9 51	6 24		
Monroeville Arrive					
Sandusky Leave	6 30		8 55		
Sandusky	5 15		9 30		
Chicago Junction	6 25	10 33	8 20		
Fostoria	8 06	12 16	10 10		
					A. M.
Auburn Junction	11 32	3 21	2 00		2 42
Milford Junction	1 26		3 42		4 09
Walkerton	2 44	6 04	4 48		5 17
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10 43	Burgoon	08 12 51
11 16	Fostoria	4 40 12 24
11 32	Arcadia	4 25 12 12
11 55am	Findlay	4 05 11 55
1 10	12 15pm Arr Lima Lv	2 56 10 30
1 20	12 35 Lv Lima Arr	2 45 10 20pm
2 21	1 28 St Mary	1 51 9 25
2 43	1 48 Celina	1 28am 9 02
3 40	2 47 Portland	12 25pm 8 05
4 05	3 13 Red Key	11 57am 7 42
4 50	3 55 Muncie	11 15 7 05
5 26	4 30 Alexandria	10 35 6 15
5 46	4 48 Elwood	10 15 5 58
6 11	5 10 Tipton	9 50 5 35
7 10	6 11 Frankfort	8 52 4 35
8 25	7 20 LaFayette	7 50 3 35
9 05	8 05 Templeton	7 00 2 43
10 16	9 09 Hoopeston	6 00 1 50
11 17	10 05 Paxton	5 08 12 39
11 58	10 40 Gilson	4 32 11 58am
1 30pm	12 00am Bloomington	3 05 10 30
1 40	12 10 C & A Junction	2 55 10 20
	C & A R'y	
2 15pm	2 00am Bloomington	2 30am
8 20	7 55 St Louis	8 05pm
	C & A R'y	
5 50pm	6 30am Bloomington	9 30pm 9 05am
8 10am	9 55pm Kansas City	6 30am 6 55pm
12 30n'n	11 30 Atchison	2 45 3 40
1 20pm	11 55n't St Joseph	2 10 3 15
6 35	7 40am Omaha	6 00pm 7 55
	I B & W R'y	
2 15pm	12 05am Bloomington	9 45pm 4 18am
4 00	2 00 Peoria	7 34 2 30
8 05	6 55 Burlington	2 50 10 30pm
9 30am	7 00pm Council Bluffs	9 45am
	I C R'y	
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